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WESLEYAN

MISSIONARY NOTICES

CANADA CONFERENCE.

No. XI.]

MAY, 1857.

[QUARTERLY.

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TORONTO:
WESLEYAN CONFERENCE OFFICE,
KING STREET.

ALL COMMUNICATIONS ON THE BUSINESS OF THE MISSIONS ARE TO BE
ADDRESSED TO THE GENERAL SUPERINTENDENT.

WESLEYAN MISSIONARY NOTICES.

MAY 1st, 1857.

WALPOLE ISLAND.

The following letter is very acceptable, though short; and it is so for two reasons—the good which it reports, and the delightful change of scene now beheld on a well-known Island in the River St. Clair. In an early day the apostolic Case directed some of his large band of native evangelists to visit that Island; and they returned disheartened. The excellent and respected Peter Jones went, but was repulsed. The reign of inane and debasing superstition was established, and would not yield; yet afterwards, at St. Clair and the Island, some of the last trophies (when Indian trophies had been gathered everywhere else) were won; but won they were there: for God's Providence has made Wesleyan agency their avourite means of Indian evangelization. Those first efficient servants of Christ have passed from below to reward; but, thank God, the work proceeds.

*Extract of a Letter from the Rev. James Musgrove, Chairman, dated
Muncey, January 27, 1857.*

There is a good work in progress among the Pagan Indians on Walpole Island. The origin of the work is as follows:

A young man attended the Wyoming Academy, in Pennsylvania, for two years, and while there he became a Local Preacher in the Methodist Episcopal Church. He left the Academy, and taught school in a small town in Michigan, on the River St. Clair, opposite to Walpole Island. Being very devoted and zealous, he was very anxious to be useful among the Indians, and made up his mind to preach to them,—and, if successful, to give himself up to the Indian work. He went to the Island, and preached in a School House. Several of the Pagan Indians attended, and were awakened and converted, and wish to become Methodists.

The young man has united with our Church, and is still labouring on the Island. I saw him at Mr. Waldron's when there last week, and made arrangements for Brother Waldron to go down and baptize those who wish to become Christians. One of the Potta-

watamie Chiefs and his people determine to renounce Paganism, and to embrace Christianity; and request to be admitted into the Christian Church by baptism, and become Methodists. They refuse to go to any other Church. Several of those who were baptized by the Episcopalians attended the meetings, and have been converted, and wish to join our Church.

The Macedonian cry has lately often reached us from the Island; but we have passed it by unheeded, and I look upon the present movement as an indication of Divine Providence that the call should be obeyed.

Our young friend has given himself up to the Indian work; is applying himself to the study of the Indian language, and has already made considerable proficiency in it. He repeats the Lord's Prayer in Indian in the congregation. He is a young man—the picture of health—has a voice like thunder, is exceedingly zealous, deeply pious, and I have no doubt will be an acquisition to our Church.

GRAND RIVER.

The Missionary at Grand River must be cheered indeed, as we are, by the flowing in of blessings for his people, after years of trial, sickness, and loss, by death, of some of the oldest members; and we wish him abiding prosperity.

Extract of a Letter from the Rev. Thomas Fawcett, dated March 5, 1857.

We have held a Protracted Meeting at the Mission Church of five weeks' continuance, since I saw you in Toronto; and 40 souls have professed to obtain "peace," and united with us on trial.

The Delaware Settlement was visited by Reuben Tomago, from the Muncey Mission, who held meetings with the people, and a good work is now in progress. I have attended them, formed two Classes, comprising 31 souls,—nineteen heads of families,—and have appointed the head Chief a Steward—another principal Chief, an old man much alive to God, Leader; and Peter John, a good man, is also Leader, with an assistant. I have arranged to detain Mr. Tomago to continue in the settlement, and hold meetings in my absence, and interpret

for me, as my present Interpreter does not understand the Delaware language,—also to teach, perhaps, a School after a while. A house is to be built to answer for a Chapel and School, also a house for Teacher and Interpreter to live in, with a few acres of land, to be appropriated for Mission purposes.

Toward the building of said houses, I have told them I would try to obtain from you sufficient to purchase nails and glass.

I have another Protracted Meeting just commenced on the back part of the Reserve, in one of the New England Company's School-Houses.

I am rather weak; my lungs have been bleeding, and have much work to do. Pray for us.

FRENCH RIVER.

The friendly Solomon's boat has been employed in the same benignant work which took the celebrated John Williams from island to island. Our devoted Beausoliel Missionary speaks of his provision "getting scarce." This reminds us of an early voyage on the same route which the good Kakewaquonaby, and several co-helpers, took; and they, when all their provisions were gone, gathered a species of pennyroyal among the rocks, to satisfy their cravings.

Extract of a Letter from the Rev. E. Sallows, dated Beausoliel, Nov. 8th, 1856.

We sometimes find it rather difficult to procure provision. In obtaining a necessary supply for our trip to French River this Fall, we were obliged to get some articles from the Severn, about nine miles from here, and others from Penetanguishene, about the same distance; and pay a high price for the same.

On the 23rd of September we started off with Solomon's boat, which he made himself, and which is worth about £25

Our company consisted of Solomon and his wife; Jacob Kish-ke-bus, his wife and little girl; Mrs. Sallows and myself. Although we had so many, it cost no more; for they found their own provision. The weather was fine, with but little wind: we had to pull or sail as well as we could. Camped about fifteen miles from home. A family from Beausoliel camped at the same place.

24th. Head wind and stormy; made

but little progress. Camped at Shah-bo-me-ne-kah-an-aig, (Gooseberry Island.)

25th. Heavy head wind; had to stay until noon, when the wind becoming more fair, we set sail, and made Ko-ke-pah-ah-nong; made a fire, warmed and dried ourselves. We consulted about proceeding further; I advised to stay; it was thought with oars and paddles we could get out from the rocks, and sail. We made the attempt, and after struggling hard for near an hour, breaking our oars, losing Jacob's hat, and being within half-a-minute several times of being dashed to pieces on the rocks, we were obliged and thankful to return back to the same place.

26th. Very blustering all night; it seemed as if our tent would blow down. The wind, although ahead, was not heavy; we started off; overtook four canoes of our Indians on their way to French River in search of cranberries. The weather becoming stormy, we went ashore, made two large fires, dried ourselves, and took refreshment; the rain still descending. After the storm was over we pursued our way; after awhile had fair wind, and reached Shaw-wen-e-gog Bay. Very unpleasant camping, every thing being so wet.

27th. Started early, with a gentle breeze; very pleasant; took breakfast at Skull-head Island—so named from a battle between the Indians many years ago. The wind continuing favourable, we had a fine time, very agreeable. The scenery along the Bay leading to the French River Settlement is most enchanting. The islands near the open Bay are low and flat, bearing small trees, shrubs, flowers and evergreens, growing luxuriantly, their roots embedded in the crevices of the rocks. As one proceeds the scenery changes. Some of the islands are larger—from ten to fifty feet high, generally rolling on the top, and gently sloping to the water's edge, with trees of a larger size; but sometimes they present a more formidable appearance, rising from the water in a perpendicular or projecting form; sometimes huge masses thrown one on the other; here and there are rugged masses thrown together in a heap, but not less unadorned; grass, rushes growing

up between; here a shrubby bush,—there a stunted balsam, cedar or pine. Besides this variety of trees and shrubs, the whole is decorated with different sorts of beautiful moss. Now and then are to be seen channels leading in different directions, and fine open bays, dotted with islands.

What added to the grandeur of the scene at the time of our approach to the Village was the serenity of the water; not a ripple to be seen on its surface; but smooth and clear as crystal, like a polished mirror; so the whole picturesque scene was reflected in the water, and every minute, particular object distinctly seen—the edge of the water forming the exact line between the substance and the shadow.

A short time after our arrival, the Chief's son, who is a trader among this people, arrived with goods from Penetanguishene. He had only been two days, having a fair wind. The merchant of Penetanguishene with whom he trades said to me one day, "He is a good man, I know him—he is an honest man—I would trust him with two thousand dollars' worth of goods any time; I have trusted him to large amounts different times, and he always pays me up straight." This speaks well for the character of our people from a disinterested party. The Roman Catholic Priest left here about two days since; he has been visiting his flock.

28th—Sabbath. About sunrise this morning, we had to make haste and take our tent down, to save it from being blown to pieces with the violence of the wind. We were afterward sheltered in one of the Indian houses. At our public service we had a good attendance. Some of our friends from Beau-soliel were present; devout attention was paid to a description of the sufferings of the Saviour of sinners.

In the afternoon we had a Love-feast, a Sacrament, and concluded with a Prayer Meeting. It was encouraging and refreshing to those faithful souls, who but seldom enjoy such privileges.

29th. Service again this evening.—Others were present who had come from their planting ground. It was a good meeting.

Oct. 2nd. Instead of presenting the Indians with various articles to induce them to *hear* the Gospel, we endeavoured to show them that it was their duty to do what they could to *support* the gospel. These people, considering their circumstances, did very well. They lent our Indians several rolls of birch-bark to cover a large tent which they erected; they provided a house for Mrs. S. and myself, and found us with wood while we stayed, which is an important item; for they have to bring the wood in their canoes a considerable distance. They also gave us between four and five bushels of fine potatoes.

The weather is very wet and stormy. The Indians have been picking cranberries up to their knees in water, while torrents of rain descended upon them. They came home with few berries, but drenched with rain: a hard way to get a living. We had an excellent meeting this evening.

3rd. We went to the planting ground. Beautiful scenery all the way—about eight miles from their village. They have a fine tract of good land. They need oxen and ploughs to help them to cultivate it.

4th. Went out about six miles further North with some of our Indians to get cranberries. We looked on for awhile, —afterwards ventured into the water, and picked about one bushel for ourselves. Mr. Napier, with a company of Surveyors, called as we returned to our boat. He seemed pleased to meet with one in these wild regions.

5th—Sabbath. Our services to-day were truly encouraging. An old man attended our meetings, who, the Indians say, is the most wicked man in the place. I conversed with him privately. He promises to become a Christian.

6th. Mrs. Sallows being the first white woman who ever visited their Settlement, received many complimentary visits; and she, with her broken Indian language, entertained them as well as she could. Not one of them could speak English, and some of them had never seen a white woman before.

The Chief expressed his gratitude for

the Gospel privileges, and hoped, as they were going to remove to their planting ground next summer to have a School-Teacher sent them; they would give land, assist in putting up a school-house and a house for the Teacher.

We parted with our friends, and set sail for home, having a fair wind—the first time it has been fair for home since we came to the Village; which is of great importance the last day in going and the first day in returning. The shore from their village to Shaw-wen-e-gog Bay is between 30 and 40 miles, exceedingly rugged and dangerous. There are no islands to shelter; so it is quite unsafe to venture without a fair wind. A fine fair breeze kept up all day; we camped within a short distance of Shaw-wen-e-gog Bay, and thus escaped all danger.

7th. Head-wind again; hard work all day; we camped on an island that is famous for Pagan dancing: a family of our Indians was in, camping with us; which answered very well. Our provision was getting scarce, and they were fortunate in shooting ducks and catching fish.

8th. As we struggled against head-wind, we were encouraged to believe it would soon turn in our favour, as large swells rolled in from the north-west; but we were disappointed. The head-wind prevailed. We had to acknowledge the wisdom and goodness of Providence in providing for us when we most needed. We camped not far from home.

9th. We passed Doo-doosh Island, (Teat Island.) The Pagan Indians say, "It is Mun-e-doo's house; that a Frenchman, for going on the top and offering an insult, was turned out of his canoe and drowned." Became quite calm; so we reached home.

Although we had hard work and rough fare, sometimes wet and cold, we had much to be thankful for,—for a kind Providence protecting and providing for us; for the improvement of our health and spirits; and for the satisfaction of having attended to our duty in endeavouring to do good for the souls of the Indians.

NEW CREDIT.

Supplementary efforts for white neighbourhoods are praiseworthy when they can be made, as they are in this case, without infringing on the claims of the Indians; and we are happy to learn that such efforts on the part of our active Missionary at New Credit are successful.

*Extract of a Letter from the Rev. Matthew Whiting, dated New Credit Mission,
March 14th, 1857.*

I have had a call from the South, and another from the North, to which I felt it my duty to respond, as I could do so without neglecting any part of my regular work among the Indians. The appointment at the South is about six miles from the Mission House, in a neighborhood where a majority of the people speak the German language, and have regular preaching in their own tongue; and there are some very excellent people among them. Their labors are of course confined to those who speak that language, and among those they are evidently doing a great amount of good. They call themselves Evangelists. They are known, however, among us as the "Dutch Methodists:" they preach the same doctrines that we do, and their economy is very similar to ours. They kindly offered me the use of their Chapel for the benefit of those residing in the neighborhood who could not understand their language. I accepted their offer, and commenced a Protracted Meeting, which continued about three weeks, and resulted in the hopeful conversion of some fifteen or sixteen souls.

The other call was from the Cains-

ville Circuit, where Brother Sutton had more work on his hands than he could attend to; and his appointment at the Village of Onondago being only about ten miles from this place, I could attend to the services among the Indians in the fore part of the day, and go over there and preach in the evening. I therefore consented to attend occasionally,—at least for a time. This I was the more inclined to do inasmuch as Onondago is likely to become a place of considerable importance; and I felt very anxious that we should have a cause there, if possible, and therefore proposed to assist Bro. Sutton in a special effort for the salvation of souls in that place,—to which he consented, and the result is, some twenty or more brought to the knowledge of the truth as it is in Jesus To God be all the praise. We are now engaged in a Protracted Meeting among the Indians, and our prospects are somewhat encouraging.

Our School is in progress, and there has been a rather better attendance than usual since we commenced this winter. We still intend to labour on at God's command, and offer all our works to him.

OWEN SOUND DISTRICT.

*Extract of a Letter from the Rev. C. Vandusen, Chairman, dated
Newash, January 16th, 1857.*

In order to attend a Council among our Indians, on matters of considerable importance, I have just returned from a Missionary tour through the Durham Mission. Our excellent Brother Hill is not labouring in vain in that new section of our work, though he has many discouragements and obstacles to meet in his way. His congregation is greatly increased in the Village of Durham; but the School-House in which they

met for worship is to be sold, and the new one, just completed, is to be used exclusively for the School. The consequence is, a great inconvenience; for the people are not yet able to build a church.

The Missionary Meeting in Durham on the 12th instant, was one of considerable interest. — Scovell, Esq., was called to the Chair, and did great service to the cause we advocated. We were also assisted by the Presbyterian

and Baptist Ministers of that place, and were also glad to meet with and have the assistance of our two indefatigable Brethren, William Shannon and W. R. Dyre, who had been, with others, on the Missionary Deputation through Paisley and Brant, and from whom I learnt that the Rev. S. Brownell, who was head of that Deputation, in travelling through that new country with horse and cutter, on Saturday the 3rd inst., so completely mired his horse in a swamp that it required the aid of five men to extricate him. The next day he had three appointments; and on his way to the second, in another place, his horse again sunk in the mire so deep as to be unable to extricate himself. Bro. Shannon, who accompanied him, returned three miles through the forest for aid, and on his return with men, ropes, &c., he found the Missionary also in the mud, keeping the head of the faithful animal above the surface. In this case it required the best exertions of seven men, and the poor brute was hauled out on *terra firma*, but was for some time unable to stand upon his feet. While some were rubbing him with green boughs of the trees, Bro. Shannon proceeded on foot, and met the second appointment; but on his way to the third he was overtaken by Bro. Brownell, who, notwithstanding having passed the meridian of life, had bid defiance

to the mud, and, with the vigour of youth and burning zeal worthy of the cause in which he was engaged, was urging his way onward, and in good time reached his third appointment that day, and presented the "bread of life" to the destitute settlers—some of whom are sheep of Christ's fold, but are scattered in the wilderness.

The field of Missionary enterprise is every day opening before us in this new country. There is not only spiritual destitution, but many who were once in easy circumstances, before they can erect necessary buildings, and clear away the enormous trees that cover their land, find themselves (and some with a heavy family) placed in circumstances of extreme exigency.

I have travelled extensively through my District, and find my brethren faithful in the great enterprise in which we are engaged. The work in every part of the District appears to be in a healthy and progressive state.

At this Mission (Newwash), the School is again organized.

A letter, now before me, from the School Teacher at Garden River, dated 27th Dec., informs me that at that Mission they are also doing well in religion.

At Bruce Mines the Rev. J. Forsyth is still labouring with great acceptability, and I believe not without success.

HUNGERFORD.

The statements which follow, like many received by the General Superintendent of Missions, prove the ceaseless extension of Canadian settlements, and the additional efforts made by Mr. Baxter, and other Wesleyan Missionaries, are much approved for promptitude and endurance in their successful attempts to give the full blessings of the Christian ministry to the most distant inhabitants. And will not their heart's desire be granted them?

Extract of a Letter from the Rev. Michael Baxter, dated Tweed, Nov. 22nd, 1856.

Since my predecessor left this Mission I have taken up *four* additional appointments—one of which is of great importance. I had heard that several Methodists had gone in to settle on the Government grants of land on the *Addington Road*; and being wishful to ascertain whether their number and circumstances were such as to warrant the trial of

taking there a regular appointment, I have gone out thither, nearly forty miles from my residence, and preached; and have no doubt but, with God's blessing, there will be a society raised up. The poor people were very importunate that I should return and visit them regularly.

Another year this Mission will require another minister; or we must, with great pain, give up much of our present ground, which is very hopeful of spiritual good.

The Mission will be in one direction about 45 miles, by 30 miles in another. We have just got into our Parsonage, which promises to be a great comfort. Rev. Mr. Carroll, Chairman of the District, on Tuesday laid the foundation-stone of a new Chapel at Thomasburgh.

In the Spring, should the Almighty spare us all, we hope to have the pleasure again, in Mr. Carroll's laying the foundation-stone for another Church at Tweed. Then, with five hundred people to minister unto, and two hundred members to supervise and watch over, the labour for one Preacher, you must perceive, is too Herculean, and that our temporal circumstances ought to be such as to mitigate, and not aggravate, the toils and sacrifices of our Itinerancy.

L A S K E Y .

Extract of a Letter from the Rev. Robert Corson, dated Vaughan, March 11th, 1857.

Our Missionary Meeting was held when the rain and dirty roads prevented the people from attending. Notwithstanding these difficulties, we have some good times. Our Quarterly Meetings have been refreshing seasons; and the last the best. We have a small increase of numbers, and some on trial; and the friends are liberal in supporting their Preacher.

As it relates to my health and

strength, I think I can do as much labour as I ever could, as I preached three times last Sabbath, led two Classes, and held a Prayer Meeting at the close of the last service. I will give you an outline of my labours since the first of June:—Miles travelled, 3,012; books read, 30; sketches of sermons, 26; sermons, 145; pastoral visits, 331; Class Meetings, 53; Prayer Meetings, 51.

Q U E B E C .

Extract of a Letter from Mr. Papin, dated Quebec, February 9th, 1857

It gives me great pleasure to be able to write about the manner in which the work of the Lord is prospering among my people here. There is a family of French people (about 10 or 12 persons), and three or four families besides, who are coming out from their errors. There was a Bible left in the house of the first-mentioned family about five years ago, which has been the means of enlightening them. They read the Bible, and although the Priest tried often to get the Bible, they refused to give it to him.

The father and mother of this large family are advanced in life, (upwards of seventy years of age.) They sent for me to go and visit them. I went and spoke with them, and prayed with

them. It is about a month ago that they sent for me. One of the sons used to come to hear me preach, and it was by this means that they knew anything about me.

It was the father of the family that sent for me. Last week they gave me their idols and relics, "scapulaires," medals, crosses, pieces of relics of saints, and idols of this kind.

Since I wrote to you last, my congregation has greatly increased. It now numbers from fifty to sixty, and sometimes seventy people.

There is a great excitement among the French people in St. Rochs—a part of the City where the French people live in great numbers.

THE FRENCH MISSION.

Recent as is the commencement of this department of our work, it is with thankfulness we state that there are now four Wesleyan Agents actively employed in spreading a pure Protestant Christianity among the French

Canadian Romanists,—not without formidable obstacles, for, as we reported in our last issue, the persecution with which one of the agents had to contend, so we now have to report that Mr. Papin has been made a victim of Papal violence.

Such facts—as they have frequently been the concomitants or precursors of remarkable success among the Wesleyans—are reasons, not for discontinuance, but progress. Several writers have lately appeared in public with very cogent statements; and the addresses of our missionary, Mr. Charbonnell, at the Anniversaries of the Toronto City Branch Societies, have brought out projects and good wishes from many minds, which bespeak generous and determined purposes; and these added to the prior energetic and liberal action of intelligent Wesleyans and others in Montreal and elsewhere, convince us, that the zeal of our Missionary Society will be rewarded with a triumphant future in Eastern Canada.

We commend to our readers the following paragraph from an admired speech delivered at the Yorkville Anniversary by the Hon. James Ferrier, who, while very wealthy, and possessed of great influence in the Legislature of Canada, maintains the primitive spirit of Wesleyan Methodism, and is always ready for every good work. The “trouble about the products” of the French Canadian Missionary Society we do not experience in our operations; and we should regret that this or any other difficulty at all retarded the very useful career of that Society, which has already, as we learn from its last Report, been honoured in turning more than a thousand deluded persons from the path of the Papacy to the path of Protestantism.

“I thank the President of the Conference, the Rev. Mr. Wood, also the Missionary Committee, and the Conference, for the attention they have given, and the interest they now take in Lower Canada.

“In reference to Mr. Charbonnell, I think, Sir, we have got the right man in the right place. I thank God for the prospects. I have had long experience in testing Methodistic principles, and, from my knowledge of the French Canadians, I think that Methodism is admirably suited to them. They are a generous, sociable people, and to them. I consider, that our class-meeting is admirably adapted. I speak from knowledge. I have had some of them in my own class. Presbyterianism is not so well adapted to them as Methodism: my friend Dr. Burns will excuse this remark.

“In reference to the labours of the agents of the “French Canadian Missionary Society,” I have much pleasure in bearing my testimony to their success. Both to the support of these labourers, and to the maintenance of the “Pointe Aux Trembles Institute.” We (the Methodists of Lower Canada) have always contributed; and I will not discontinue my support. But, Sir, we have now some trouble about the *products* of this Society: they really belong to no denomination, and it is time they did. They have no Church organization, and are themselves, at present, incapable of forming one.

“I did all I could a year ago to induce the Committee to take the different societies of this Institution under some Church care. I suggested that the Free Church should take those who have been instructed by a Presbyterian minister: the Congregationalists those who have been brought to the Lord by the agency of a Congregationalist. Now, Sir, I could urge this in the Committee, as I did not anticipate that any of the products would come to my own Church, as none of the agents of the “French Canadian Missionary Society” are Methodists: and, Sir, I supported this Institution, though I did not expect my own Church would reap

any of its benefits. I believe with Mr. Charbonnell that the French Canadians of Lower Canada are in a transition state : and we cannot be too prompt in seeking to enlighten them with the gospel of our Lord and Saviour Jesus Christ."

TRIUMPHS AND TERRORS IN FEEJEE.

The English *Wesleyan Missionary Notices* is not exceeded in the striking character of its facts by any other modern publication, and we regret that our limited space does not allow our copying more than the following two extracts, when all merits republication for Canadian readers.

Extract of a Letter from the Rev. John Malvern, dated Televa, May 27th, 1856.

"In the midst of our trials, we rejoice to say, that the work of the Lord prospers. The Gospel is making rapid progress in this Circuit, as well as in other parts of the District. We have now forty-three Christian towns in this department of the Feejeean field. Two years ago we could only report six hundred attendants on public worship ; last year we reported one thousand. At the present time we have two thousand who bow the knee to the Saviour, and attend the preaching of God's word, when it can be ministered to them ; but as there are at least twenty more towns than can be supplied with Teachers, they cannot have regular religious instruction, and some are several weeks together without hearing of the way that leadeth unto life. The harvest has far outstripped the labourers. Our native resources are exhausted ; we have no Teacher to send to hundreds who wonder why they cannot have some one to direct them in the way to heaven. We are glad to hear that more Missionaries are on their way to Feejee. We shall hail them with great pleasure. The time to favour Feejee is *now* ; and ought she not to be favoured ? Has she not proved to be a soil worthy of cultivation ? And there is every prospect that she will more than ever remunerate our toil, if she continues to be well attended to. A very pleasing and encouraging consideration with regard to the greater part of those who have embraced Christianity is, that they have done so with thankfulness ; they receive the word with joy, and no doubt very many will be the subjects of its saving power. Several of our members who have died since we wrote our last Report, have left an undoubted testimony that they are gone to be with Jesus.

We held our Missionary Meeting on Wednesday last. The speaking part was performed in the forenoon, when the Chief, Hezekiah, (one of our best Native Preachers,) three of the Teachers, and Jethro, (a Manilla man, and old Local Preacher and convert from Popery,) delivered some very effective speeches. In the afternoon we made the collection. About one thousand Christians were present. They were highly pleased, and very cheerfully contributed as they could to the cause of God. The collecting plate was an area of the Mission-yard. Each town, arrayed in their best, marched slowly and stately towards it, chanting a psalm, or another portion of God's word, or a hymn of their Teacher's composing ; bearing along in their hands or upon their shoulders their intended offering. Both the Bua Chiefs were present, and by their own example taught their people to sacrifice to Jehovah and not to Baal. The scene was imposing and affecting, and highly gratifying to all. We have no doubt that it will prove a means of good to these people. Thirty persons have since embraced Christianity, and it is supposed they have done so through the influence of the Missionary Meeting. The collection from the Natives contained 332 mats, 470 large yams, 73 gallons of cocoa-nut oil, 3 pounds of tortoise-shell, 3 small rolls of sinnet, 10 pieces of sandal-wood, and some clubs and spears—smallest value, £12 5s. ; being three or four pounds above the amount of last year. In addition to this collection, the quarterly contributions of the members and others have about equalled the quarterly payment of the Teachers.

These gloomy regions are assuming a brighter aspect. The grey dawn of

the Gospel has passed away. The Sun of Righteousness is now high in the heavens, and the healing power of his wings is manifest and felt. We already experience great temporal benefit from the change which has taken place. Last year we had scarcely a day or night of rest from wars, and rumours of wars, and broils, and fightings, and cannibalism almost at our door. But these annoyances have, in a great measure, subsided, and we have peace within our borders, with the prospect of its continuance.

But Feejeean atrocities have not ceased. The bulk of the population of this island are still under the sway of Satan. Within the precincts of both Mission-stations in this land hang many black clouds. Two or three months ago, a case of strangling took place near to a town where I had but a few days before sent a Teacher. The Teacher hastened thither to save the woman; but when he arrived he found her strangled and wrapped up in a mat ready for burial. He sat awhile and conversed with those who were in the house where she was laid. After a short time he heard a breathing from the mat in which the strangled woman was wrapped. He exclaimed, *Na nonai thegu! au sa rogoca!* ("Her breathing! I hear it!") she, the infatuated widow, trying all she could to suppress it, that the Teacher might not hear her and prevent her dying. He at once presented a whale's tooth and saved her. The woman is still living; and who can tell but that she who was within a hair's breadth of hell may yet obtain an entrance into heaven?

On the morning we held our Missionary Meeting some natives brought us the news that a Chief, residing about eight miles from the Nandy station, had just been murdering a girl to complete a complement of turtles he wished to present to his friends and allies in war. He had caught nine turtles, but one was wanting to make up the tenth. To gratify his vanity, the tenth must be obtained, but a real turtle could not be found; he therefore said he must have a *vonumbalavu*, (*long turtle*, a human being.) He accordingly started one of his blood-hounds on the scent. The

man soon met with an old woman and a young girl. He delivered his message. "Well," said the old woman, "I suppose it is right, as the Chief said so." The young girl was there-and-then knocked down like a bullock, and carried as a *long turtle* to the diabolical Chieftain. The corpse, with the nine turtles, were afterwards conveyed to the town where they were to be presented. But the body of the girl, we hear, was begged and interred by the Nasavu Christians. The author of this wanton murder perpetrates these awful deeds in defiance of the Missionaries, and in the face of Gospel light.

At our Missionary Meeting my pity and indignation were somewhat moved at beholding the daughter of a great Chief, (who has a being in my Circuit,) nearly a young woman, who had escaped from her father because he had declared that he would kill and eat her. He made a present of her to his friends first, to kill and eat, but they refused. Then said the monster, "If you will not, I will." The daughter, when spoken to on the matter, replied, "I fear the *tevora*" (the devil) "a little; but I am very much afraid of my father." I have heard since that through the influence of the Tonguese, this son of Belial is likely soon to become a professing Christian; if so, it will prevent him burying his teeth in the flesh, and drinking the blood, of his own child. The natives who live in the neighbourhood of this horrible individual, say that every now and then he takes upon him to commit some such extravagant acts of cruelty: and they account for it on the ground, that at these times a "demon enters into him."

But the days of these doings are numbered. The Chief who is said to be the second man-slaughterer and cannibal in Feejee is now a professing Christian in the Buu Circuit. And all other consumers of human life, flesh, and blood, will ere long be obliged to follow his example or find an abode far off from Feejee. Such black deeds cannot withstand the blaze of Divine truth. The *human* being, of whom you have heard, who made his wife, for some misconduct, heat the oven first in which she was to be baked, next murdered her,

afterwards cooked her, and then ate of her day after day successively, until he had finished her, was a short time since met with in our kitchen and encountered by Mrs. Malvern. I was poorly at the time, and she feared to disturb me on such an occasion, dreading the consequence upon me, and perhaps the culprit too. She therefore took him into her own hands, charged him to his face with the crime, and at the same time gave him a severe sarcastic castigation. The poor fellow stood bewildered, and his countenance appeared filled with emotions of astonishment, fear, anger, shame, and an earnest desire that Mrs. Malvern should hold her tongue;—lifting up his hand, saying, *Kakua, kakua, kakua sa dede ogo*, (“Don’t, don’t, don’t say any more, that’s a long time ago”). Mrs. Malvern’s conduct on this occasion may not be pronounced to dwell with prudence, for the being she confronted might probably have served her as his former victim if he had had the opportunity; but her zeal for her Master and for the good of the man led her to think, “It was too good

an opportunity to let slip.” The wife-killer and eater has very recently become a nominal Christian. He belongs to my Circuit, and his abode is about seven miles from the Mission-station.

Forty-seven persons have embraced Christianity on the small island, Ngaloa, near to Angangar, where a few weeks ago they threatened to kill the Teacher, by order of the Chief named above, who said he would eat his daughter; and it is pretty certain that they would have killed him if he had not been taken away. We succeeded afterwards in getting one of the Ngaloans’ own friends, to go from Bua and be their Teacher; and since that time between thirty and forty more have become professing Christians, and it is probable that all on the islet will soon follow their example.

So you see the light is penetrating these dark caverns of cruelty and sin; yet there are very many into which the torch of truth has not entered. We want torch-bearers! Tonga and Feejee have no more! Are there none to be found elsewhere?

PROGRESS IN AFRICA.

Extract of a Letter from the Rev. John Ayliff, dated Heald Town, September 4, 1846.

The present work to which a very great deal of our time and attention is devoted, is the late erection of the INDUSTRIAL SCHOOL. This work has involved a large amount of personal labor, and considerable anxiety of mind in getting it built. Sir George Grey, who takes so deep and lively an interest in Industrial Institutions, visited this place on Saturday last, having arrived in Fort-Beaufort at noon. After remaining there one hour, he proceeded, with several gentlemen and officers, to Heald-Town. The Civil Commissioner of the District having informed me of His Excellency’s intentions, I waited for him in the beautiful glen of Heald-Town, having requested Mr. Rose, the Teacher, to have the children prepared to receive His Excellency. In riding with the Governor, I was describing a serious accident which one of the Fingoe boys had received, by the wheels of a loaded waggon passing over, and breaking the bones of the arm and thigh. He re-

quested to be led to the hut where he was lying: we left the road, and ascended the mountain-side, threading the mimosa and the various kinds of shrubs and thorny bush of this part. I entered the hut, and was soon followed by Sir George, though it was with difficulty that he could manage the entrance, it being only about two feet and a half high, and the same width. When the Fingoes of the kraal saw the *Inkosi Enkulu Kazi* enter the hut, they were astonished. He spoke kindly to the boy, asked of his pains, wants, &c., and then gave instructions to the Civil Commissioner to have medical aid and comforts provided.

From this kraal the building of the school was to be seen at a distance of about a mile and a half, standing on a very prominent situation, it being above a very large precipice, beneath which was the deeply-wooded glen or kloof. The building was seen to good effect, when Sir George said, “Well, these

castles in the air are assuming a very solid appearance: I could almost think myself in New Zealand again." At the entrance of the town he was received by about one hundred and forty smiling children, some of whom shouted out, "Good morning, Sir," and some, "Good evening, Sir;" of course all in English. Each one wishing to be seen and heard personally, pressed rather close to the horses; these became rather restive, and began to back a little. This induced the children to press forward upon the horses, till I had to call them to refrain and go back. It was an interesting sight to see so many children flocking round the Governor of the colony, regarding him as their benefactor and father, in the provision he had made for their instruction and future improvement.

His Excellency went through every part of the building, and, to my no small joy and satisfaction, made many remarks expressive of approval and satisfaction. I am compelled to acknowledge that, having had to expend from £3,000 to £4,000 of Government money, I felt anxious to know the mind of the Governor on the spot; and hence, when he said, "the building is large, suitable and substantial," I felt relieved from all my anxiety.

In getting up this building I have had to be far more amongst the stone-quarries and brick-fields than amongst my books. It has involved great personal labour seeing that I have had the charge of a Society of three hundred members, and sixty children boarding in the establishment, to attend to at the same time. In the Sunday School I have received efficient aid from Mr. James Vints, the Civil Superintendent of the Fingoe settlements; and in the day-school, from Mr. Rose. The Governor visited the Mission-family, and, indeed gave us all encouragement by thanking us for what we had done, and promising us the means for further labour and usefulness.

The Governor left with the promise that he would return the following Sabbath, and visit the schools and see the congregation. On the way up the glen, he again visited the kraal where

the poor boy lay, bringing with him Dr. Barker of the 73d Regiment of Foot.

At three p. m. he entered the chapel, the whole congregation rising. A small raised platform had been prepared for His Excellency. Being desirous of giving the Governor to see, not only *what* we were doing, but *how* we were doing it, I just let the proceedings go on as though no strangers were present. It being the Sabbath-day, of course the whole of the examination was purely religious: this was to be regretted, because it prevented the Governor from seeing the results of the new system introduced by Mr. Rose. The oldest Class-Leader and Native Teacher gave out the first Kaffir hymn which was ever composed by a Kaffir of Fingoe. It was composed, together with the tune, by a native convert of the name of Untsikana. It is always sung by the natives with great feeling: very often the singing is interrupted by loud bursts of feeling, especially by the old Christians. The following is the translation of the lines we sung:—

"Thou art the great God; he who is in the heaven.
It is thou, thou Shield of Truth.
It is thou, thou Tower of Truth.
It is thou, thou Bush of Truth.
It is thou, thou who sittest in the highest.
Thou art the Creator of life, thou madest the regions above.
The Creator who made the heavens also.
The Maker of the stars and the Pleiades."
The shooting stars declare it unto us.
The Maker of the blind, of thine own will didst make them," &c.

After the singing of this, and prayer, one of the beautifully melodious chants taught in the Westminster College was sung in English by the children of the school, under the direction of Mr. Rose. The contrast was very striking, and had a good effect. Then followed the Conference Catechism, section by section, the Kaffir first, by the Superintendent of the Sunday-school, Mr. Vints, and then the English, by Mr. Rose. Then followed Scripture reading in both languages. The attendance was good: about two hundred children were present.

All the Chiefs and head men of the settlement were present, and these were requested to speak if they wished. Several did; but all, excepting one, spoke

thankfully of the religious and educational privileges of their children.

Sir George then asked if he could do anything more for us. I mentioned the case of one of our members, who had lost all his cattle by the lung sickness, that he had no means of ploughing. I stated that he was a worthy man, who had, besides his own family, a blind mother to support. The Governor promised to make a loan of money to him to buy oxen with, namely £50. I mentioned another case of one of our people who had suffered loss from the burning of his hut, during the previous week, through the grass having taken fire. To this poor man he granted £10 10s. Upon being asked if I knew of any other case, I mentioned the case of a Fingoe who had been wounded in the late war in his right arm, and was disabled from supporting himself and fam-

ily. This case was instructed to be brought before him in a memorial for a pension. He then waited some time to receive and relieve any other case of want and necessity.

He then referred the head men and congregation to the children, so comfortably clothed, and so carefully taught, and hoped that the parents would do all that they possibly could to promote their improvement. "I am thankful," said His Excellency, "to receive the good accounts I have received from the *Magistrate of the District*, from the Commandant of the police of the general good conduct of the Heald-Town people. I also thank your Minister, Mrs. Ayliff, and their daughters, for their labours." He then left us, leaving a savour which will not soon be lost, of love and esteem, and thankfulness to God for this benefit.

THE PARENT SOCIETY.

The Society's Quarterly Paper for March contains a plate of the premises, and intelligence of the Wesleyan Mission at Jackson's Bay, in the Hudson's Bay, with some forcible remarks on the importance of further Missionary explorations in the Territory. The most recent intelligence from China is, we thank God, that all the Wesleyan Missionaries are safe, though suffering from hurried removals, and from the loss of valuable Missionary and personal property. The spiritual tidings from many distant Missions is giving joy; but success is shutting the Society up to greater effort, greater benevolence, and a great increase of Missionaries. Several most interesting valedictory services have been held within a few months, but Feejee and the Gold Coast require all the men now being sent forth. The Committee has just issued a Statement and Appeal, accompanied by a Map, relating to a reinforcement of its Missions in Caffreland. After all, there is the prolonged suspense of India, Polynesia, and the West Indies for more Missionaries!

THE EASTERN CONFERENCE.

While we have been rejoicing at the cordiality and increasing fruitfulness of the generosity of the supporters of Wesleyan Missions at our late Anniversaries, it has given us joy to learn from the *Provincial Wesleyan of Nova Scotia* that the Eastern British American Conference was not only adding to its spiritual conquests on some circuits, but was giving increased energy and method to its Missionary system, and that one after another its Anniversaries were being delightful and productive. Not the least of its signs of advance is, the benevolent temper of its youth,—a sign which cheers us more and more by its brightness in Canada.

We have thought of Newfoundland as a place of storms and chills ; but it seems that at one of its towns the warm efforts of Juvenile Missionary Friends in their Christmas and New Year's perambulations resulted in the handsome sum of £55, and that a sort of thanksgiving Tea Meeting was given to the young enthusiastic Collectors for their pains. In some of the Eastern correspondence and addresses we see Australia and Canada mentioned with honour ; and there is evidently a sanctified emulation among the brethren of the new Conference. They have our hearty well-wishes in extending the Kingdom of our common Lord.

THE HUDSON'S BAY TERRITORY.

At a time when the Territory is made an important, exciting topic in this country and Great Britain, and information of its condition and capabilities is everywhere desired, it is proper for us to say, that the recently published Missionary Tour in that region by the Rev. John Ryerson, Wesleyan Co-Delegate, is admirably adapted to supply the information sought. The volume is comprehensive and reliable in its statements, well written, is very tastefully prepared, with a portrait of the author, and a number of illustrative engravings, and sold reasonably at the Wesleyan Book Room, Toronto, and by all Wesleyan Ministers ; and as it has been published by our Missionary Society, its extensive sale would aid the cause of evangelization among the hapless Pagan Tribes of that vast British region.

THE LATE REV. PETER JONES.

We have much pleasure in informing the numerous friends of the deceased, that since our last publication Mrs. Jones has presented to the General Superintendent of Missions ample and very valuable manuscripts, gratefully left to the Missionary Society of the Wesleyan Methodist Church in Canada by Mr. Jones, which are undergoing examination preliminary to preparation for the public. It may now be said, he was a man of great Christian and Wesleyan excellence and popular Missionary devotedness ; and while the work, if published, will gratify and minister to the edification of every reader, it will comprise the best facts in the history of our Indian Missions, bring out names and incidents which will thrill the hearts of the unwearied supporters of those Missions in Canada, the United States, and Great Britain, and be the Life of one of our most eminent Native Evangelists.

MISSIONARY BOXES.

Every year, according to the Annual Report, Missionary Boxes bring a good amount into our treasury, and serve to illustrate the old principle of many trilles making much by accumulation ; and this, too, without any inconvenience to any one. We have the practice, and the benefits of it ; but the practice is not systematic and universal,—and why not, in every family, every school of Methodism ? We shall be happy to procure Boxes prepared by the Parent Missionary Society, on application ; or if our friends prefer

what is of their own ingenious construction, let it be so. Our suggestion is, lose no time in placing them on centre tables, counters, work-benches, office tables, and the desks of Sabbath-School Superintendents, and where else they can be made of service.

In the prized manuscripts of the late Peter Jones there is a description of a Missionary Meeting held in Liverpool which he attended, and he says, "Several Missionary Boxes were presented and opened before the people. One was in the shape of a chest, another a steam carriage on the railway, and another a coach. These depositories contained perhaps nearly a hundred pounds. Any way to get money for a good cause."

TO OFFICERS AND MISSIONARIES.

The exact attention of many Branch Society Officers and Missionaries to the regulations issued by the General Superintendent of Missions, has been very satisfactory; while the inattention of others has, year after year, compelled the publication of the Annual Report at a period too late to gratify some of our generous and intelligent subscribers. Notice is now given, that immediately after Conference the preparation and printing of the Report will be commenced, and that it will be published much earlier than formerly, and documents not in time for their proper places will appear in an Appendix.

For information as to the preparation and presentation of Branch Lists, the respected Officers are requested to read the "*Directions for Reference*" found in the Notices, November, 1855. Every Superintendent Missionary of the Society, too, is expected to transmit a report of his Mission—very concise, yet comprehensive; besides the Schedule sent in March to all the Stations. The May District-Meeting is the time for all returns of Lists and Balances and Missionaries' Reports to be made, when all other Connexional returns are imperatively required by the Conference; and the *very latest* time for any remaining Missionary Returns is the session of Conference—whether they come from Superintendents or Chairmen of Districts. By these necessary means we hope to add to the value of the Report, do justice to our worthy patrons, and contribute to the systematic management and efficiency of our very extended Missionary Department.

The REV. DANIEL WEST, Deputation to the Wesleyan Missions in Western Africa, and an able and esteemed servant of Christ, after having finished his important visitation of the Missions, died at St. Mary's, Gambia, February 24th, universally lamented.

HUDSON'S BAY INTELLIGENCE just received is, from *Rossville*,—Rev. T. Hurlburt, Dec. 22d, 1856: *Oxford House*,—Rev. R. Brooking, Dec. 4th, 1856: *The Plains*, between Edmonton House and the Rocky Mountains,—Rev. J. Woolsey, Dec. 31st, 1856. The information from these brethren is of sufficient interest to justify the early issuing of an extra number of the "Notices."